PRAPĀṬHAKA VI: ARDHA I

Khaṇḍa II
Daśati 1

487. Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.[1]
(Cf. S. 762; 1335; Ṛv IX.61.13)

488. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.[2]
(Cf. S. 924; Ṛv IX.40.1)

489. This elixir while effused enters in the cosmic pitcher, brings an all round success, and stands and rests for the resplendent Lord.[3]
(Cf. Ṛv IX.62.19)

490. Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out always forward.[4]
(Cf. Ṛv IX.36.1)

491. It descends like streams of waters; it is swift, brilliant, rapid and drives the dark evils.[5]
(Cf. S. 892; Ṛv IX.41.1)

492. O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow right knowledge on us; may you drive off the people who do not respond to bounties, i.e. to law and order.[6]
(Cf. S. 1237; Ṛv IX.63.24)

493. O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to men.[7]
(Cf. S. 1216; Ṛv IX.63.7)

494. Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts.[8]
(Cf. Ṛv IX.61.22)

495. O love, divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strong-holds of nescience in the battle of life.[9]
(Cf. S. 1210; Ṛv IX.61.1)

496. May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.[10]
(Cf. Ṛv IX.52.1)

Khaṇḍa IV

Daśati 2

497. This mighty showerer blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun.1
(Cf. S. 1042; Ṛv IX.2.6)

498. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many.2
(Cf. S. 1137; Ṛv IX.65.28)

499. O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rock-like adamantine will power for the joy of your resplendent soul.3
(Cf. S. 1225; Ṛv IX.51.1)

500. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles): the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.4
(Cf. S. 1057; Ṛv IX.58.1)

501. O Lord of divine bliss, pour upon us thousandfold wealth, grant excellent progeny and secure ample food for us.5
(Cf. Ṛv IX.63.1)

502. These swift-going coming horses (of the sun) have been traversing a new field since the eternal past; they, as if, impel the sun to give light.[6]
(Cf. Ṛv IX.23.2)

503. Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.[7]
(Cf. S. 994; Ṛv IX.65.19)

504. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.[8]
(Cf. S. 781; Ṛv IX.64.1)

505. O holy water, cleansed by the priests, may you flow as a stream for our sustenance and with fodder go to the cattles.[9]
(Cf. S. 841; Ṛv IX.64.13)

506. O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer.[10]
(Cf. Ṛv IX.6.1)

507. By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull.[11]
(Cf. Ṛv IX.47.1)

508. This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known to all.[12]
(Cf. Ṛv IX.62.10)

509. O love, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs).[13]
(Cf. Ṛv IX.44.1)

510. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.[14]
(Cf. S. 1213; Ṛv IX.61.25)

Khaṇḍa V

Daśati 3

511. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.[1]
(Cf. S. 675; Ṛv IX.107.4)

512. Hence sprinkle forth the effused divine elixir from all sides; it is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.2
(Cf. S. 1313; Ṛv IX.107.1)

513. Sing loudly to the glory of the purified elixir, (the instituter of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.3
(Cf. S. 1689; Ṛv IX.107.10)

514. O divine elixir, like rivers feeding on ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss.4
(Cf. S. 767; Ṛv IX.107.12)

515. Pressed out by the cosmic effusers, the elixir comes filtered from the cosmicc fleecy filters placed at high levels. It proceeds ahead with its golden stream as a mare; it proceeds ahead with its exhilarating stream.5
(Cf. S. 997; Ṛv IX.107.8)

516. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.6
(Cf. S. 922; Ṛv IX.107.19)

517. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth which from you flows to us.7
(Cf. S. 1079; Ṛv IX.107.21)

518. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating.8
(Cf. S. 856; Ṛv IX.107.14)

519. The ever-vigilant effused elixir flows and passed through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you spinkle your oblations with this exhilarating juice.9
(Cf. Ṛv IX.107.6)

520. When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filteration. It is cleansed by men.10
(Cf. Ṛv IX. 107.17)

521. Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers, and the chief supporter of the firmament.11
(Cf. Ṛv IX.107.23)

522. Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.[12]
(Cf. Ṛv IX.107.25

Khaṇḍa VI

Daśati 4

523. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.[1]
(Cf. S. 677; Ṛv IX.87.1)

524. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild bear with its foot.[2]
(Cf. S. 1116; Ṛv IX.97.7)

525. The sage, radiant like fire, utters the triple speech (Ṛk, Yajuḥ, Sāman). He speaks the wisdom of the Supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master.3
(Cf. S. 859; Ṛv IX.97.34)

526. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice, from several contacts assumes other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall, where domestic animals are kept with care.4
(Cf. S. 1399; Ṛv IX.97.1)

527. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.5
(Cf. S. 943; Ṛv IX.96.5)

528. The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.6
(Cf. S. 1408; Ṛv IX.90.2)

529. The divine elixir, the king of all beings, holds water in the out-stretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it efferveces by abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.[7]
(Cf. S. 1253; Ṛv IX.97.40)

530. The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds (O priest), chant hymns of praises and give offerings of the elixir.[8]
(Cf. Ṛv IX.95.1)

531. For you, O resplendent Self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter. The giver of thousand-fold wealth, the giver of hendred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.[9]
(Cf. Rv IX.87.4)

532. Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating, thought-evoking and gladdening, and as such a special beverage of the resplendent self.[10]
(Cf. Ṛv IX.96.13)

Khaṇḍa VII

Daśati V

533. In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch-hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes. The oblations and invocations are for the resplendent self to bring prosperity to friends.1
(Cf. Ṛv IX.96.1)

534. Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance.2
(Cf Ṛv IX.97.31)

535. We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.3
(Cf. Ṛv IX.97.4)

536. Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.[4]
(Cf. Ṛv IX.90.1)

537. The zealous worshippers utter hymn in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratifications.[5]
(Cf. Ṛv IX.97.22)

538. Sister — like fingers, ten in number, of cosmic hand, sprinkling together are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher, like a swift horse.[6]
(Cf. S. 1418; Ṛv IX.93.1)

539. The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in waters, flows eager to meet its worshippers, like a cow-herd going to a pleasant cow-stall for the nourishment of his cattle.[7]
(Cf. Ṛv IX.94.1)

540. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies.[8]
(Cf. S. 1019; Ṛv IX.97.10)

541. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind and distinguished for numerous dedicated services.[9]
(Cf. S. 1104; Ṛv IX.97.52)

542. The mighty elixir achieves the mighty work. Being the germ of waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun.[10]
(Cf. S. 1255; Ṛv IX.97.41)

543. Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir-plant is effused out after recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.[11]
(Cf. Ṛv IX.91.1)

544. It is true that the priests hurrying like the waves of waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge into the divine elixir.$_{12}$
(Cf. Ṛv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V, and also ends Daśati 5, and Ardha I of Prapāṭhaka VI.

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.$_{1}$
(Cf. S. 697; Ṛv IX.101.1)

546. The divine elixir, being purified, hastens (to the pitcher); it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.$_{2}$
(Cf. S. 818; Ṛv IX.101.7)

547. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.3
(Cf. S. 872; Ṛv IX.101.4)

548. The brilliant elixirs flow for us, know the right path. They are friendly, sinless, good-intentioned and enlightened.4
(Cf. S. 1101; Ṛv IX.101.10)

549. Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.5
(Cf. S. 1238; Ṛv IX.98.1)

550. The faultless cosmic waters approach the elixir, which is dear to the sun, and beloved to all; just as the mothers (the cows) like the new born calf at the early part of life, similarly the enlightened persons, free from malice enjoy the elixir, the favourite of the aspirant and liked by all.6
(Cf. Ṛv IX.100.1)

551. People of manly vigour stretch the bow to obtain the blessings of the beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise person to clarify the mighty elixir.7
(Cf. Ṛv IX.99.1)

552. It is golden-hued and brown (attractive and nutritious and coveted by all; they purify it and filter across the filters; it goes to Nature's all bounties with exhilaration.[8]
(Cf. S. 1329; 1681; Ṛv IX.98.7)

553. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, brilliant ones, drive off this villain.[9]
(Cf. S .774; 1386; Ṛv IX.101.13)

Khaṇḍa IX

Daśati 7

554. The divine elixir is flowing to charming waters, with which it gets mingled and fostered. He, the great, is beholder of all, and mounts the mighty sun's chariot which goes everywhere.[1]
(Cf. S. 700; Ṛv IX.75.1)

555. May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the withholders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our acts.[2]
(Cf. Ṛv IX.79.1)

556. The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more bounteous than the bountiful. The streams of this veracious elixir mix up with water and a good quantity of milk, and in the process, make a sound like lowing of kine laden with milk.[3]
(Cf. Ṛv IX.77.1)

557. The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.[4]
(Cf. S. 1152; Ṛv IX.86.16)

558. (The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water).[5]
(Cf. S. 1228; Ṛv IX.76.1)

559. The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn and the sun; mixes with waters of rivers and roars aloud; it entres the cosmic pitchers, penetrating the core of the sun. The wise chanters invoke it with praises.[6]
(Cf. S. 821; Ṛv IX.86.19)

560. For Him, in the eastern sky, three-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.[7]
(Cf. S. 1423; Ṛv IX.70.1)

561. Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice).[8]
(Cf. Ṛv IX.85.1)

562. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification, just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.[9]
(Cf. S. 1316; Ṛv IX.82.1)

563. The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves. or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass.[10]
(Cf. Ṛv IX.68.1)

564. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep wool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.[11]
(Cf. S. 1614; Ṛv IX.86.43)

565. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.[12]
(Cf. S. 875; Ṛv IX.83.1)

Khaṇḍa X

Daśati 8

566. May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.[1]
(Cf. S. 694; Ṛv IX.106.1)

567. Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength.[2]
(Cf. Ṛv IX.106.4)

568. May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom.[3]
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)

569. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful docorations.[4]
(Cf. S. 1098; Ṛv IX.105.1)

570. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven.[5]
(Cf. S. 1013; Ṛv IX.102.1)

571. The elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties. May you fragrant and flavoured come to stay in our pitchers (of heart).[6]
(Cf. S. 1326; Ṛv IX.106.7)

572. The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted.[7]
(Cf. S. 940; Ṛv IX.106.10)

573. Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.[8]
(Cf. Ṛv X.103.1)

574. O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horse (vigour); I shall add pure milk and curds to it.[9]
(Cf. S. 1611; Ṛv IX.105.4)

575. For us, chant the hymns that glorify you, as aspire us to procure wealth; we clothe, O elixir, your form with milk and curds (cow products).[10]
(Cf. Ṛv IX. 104.4)

576. The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers.[11]
(Cf. S. 773; Ṛv IX.106.13)

577. The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacles seven metres of the hymns praise it.[12]
(Cf. Ṛv IX.103.3)

Khaṇḍa XI

Daśati 9

578. O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss.1
(Cf. S. 692; Ṛv IX.108.1)

579. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).2
(Cf. S. 1011; Ṛv IX.108.9)

580. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light; may you squeeze out the juice of the plant, and then mix it with water and further strengthen it (with milk and curds).3
(Cf. S. 1394; Ṛv IX.108.7)

581. The enlightened priests have been milking from heaven, the exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.4
(Cf. Ṛv IX.108.11)

582. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.$_5$
(Cf. S. 1096; Ṛv IX.108.13)

583. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.$_6$
(Cf. S. 938; Ṛv IX.108.3)

584. This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water.$_7$
(Cf. Ṛv IX.108.5)

585. O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like an armoured or mailed warrior, you have been ever slaying the wicked and cruel.$_8$
(Cf. Ṛv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; here also ends Adhyāya V.

Here also ends Daśati 9, and Ardha II of Prapāṭhaka VI.

Here also ends Prapāṭhaka VI.

HERE ENDS PAVAMĀNA KAṆḌA (PARVA)

Here also ends PŪRVĀRCIKA (Chanda Ārcika)